

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTAN, PUBLISHERS AND PROPRIETORS, NO. 300 BROADWAY—TERMS TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. II.—NO. 6.

NEW YORK, SATURDAY, JUNE 11, 1853.

WHOLE NO. 58.

The Principles of Nature.

SPIRITUALITY AND INSANITY.

BY DR. J. R. BUCHANAN.

Having vindicated the claims of a rational Spiritualism, in the *Journal of Man*, I desire through the columns of the *Spiritual Telegraph*, to make a few remarks upon the prevalent charge, that Spiritualism tends to insanity. The numerous statements, that insanity has been produced by attention paid to spiritual rappings, the reports of lunatic asylums, and the extensive circulation of the charge by the press, render it highly important that the cultivators of Spiritualism should be prepared with a ready answer to this plausible and emphatic objection.

Notwithstanding the numerous exaggerations and misstatements upon this subject, there is no doubt that many recent cases of insanity have had a connection with the phenomena of Spiritualism; and to those who do not reflect upon the true causes of insanity, such cases present an impressive warning against giving much attention to Spiritual phenomena.

The investigation of this subject, by the light of our new ANTHROPOLOGY, will show that Spiritualists, so far from being abashed by the mention of these facts, may find in them a cogent proof of the necessity for the new demonstrations which are now in progress, from the sphere of spirit life. The records of lunatic asylums, everywhere, show that one of the leading causes of insanity is what is called religion. In some cases, religion (so called) is the leading cause, excelling any other single source of mental derangement; and in all reports, religion occupies a very prominent place. In the last report of the Lunatic Asylum of the State of Ohio, religious anxiety and intemperate drinking take the lead of all other causes of insanity, and the religious cause exceeds intemperance in the number of lunatics it has produced.

The intoxicating effect of alcoholic drinks so nearly resembles insanity, that a well-known medical professor has published an essay upon intemperance or intoxication as a form of insanity. If the debasing and insensating power of alcohol can be excelled by the depressing and deranging power of an animal excitement, falsely called religion, should we not expect that among individuals, half crazed already by pseudo-religious terrorism, and deprived by ignorance and superstition of every protection against delusion, that every suggestion, whether reformatory or otherwise, which involves the consideration of religious subjects, should be caught at by such persons and become a prominent idea in their hallucinations?

Why is it that religion is thus connected with insanity? Benevolence and justice are not causes of insanity; genius and wisdom are not sources of mental derangement; philanthropy, hope, love, heroism, lofty and patriotic ambition—all that ennoble the character of man—lift him far above the sphere of mental derangement. True religion, so far from leading to mental derangement, elevates, brightens, and enables the intellect, and qualifies man for the noblest and highest inspiration. I speak not vaguely of matters of opinion and observation, but with reference to positive results of accurate cerebral science; and I affirm that, in proportion as genuine religion prevails, the intellect of mankind will become universally more clear, more brilliant, more original, more receptive of truth, and more capable of resisting any insane tendency. But if we examine the theological customs which are fashionable, and the theological notions which are still propagated in our country, with immense moral and animal force, we shall find that the prevalent spirit of the antique orthodoxy, is essentially insanity; that wherever orthodoxy, in all its power and vitality, is sufficiently active, insanity abounds, and that a large portion of the doctrines or incantations of the pulpit tends directly to the production of insanity.

Insanity is a form of mental action, connected with the basilar region of the brain, where the arteries enter, and associate with the fierce, violent, and depressing passions. The leading object with many clergymen is to overwhelm their audiences by exciting the passion of terror. Delicate females are often driven into a temporary species of insanity, convulsions, trances, and various forms of hysteria; and nervous agitation, by the alarming excitement which such clergymen produce. They rise before the audience with immense animal force, and pour forth their scathing invective, as if dealing forth, in person, the thunders of an angry Divinity, expecting to succeed in proportion to the amount of terror which they excite. A state of extreme terror is so nearly akin to insanity, as to render the individual, for the time being, entirely irrational. But, not satisfied with exciting the wildest fear, the clergyman endeavors still further to delude the timid among his audience, by destroying all their self-respect and serenity of conscience. He tells them that they are utterly unworthy and base, and fit only for instant destruction; and, with all the power of his imagination, he paints their destruction as hovering over their heads, and, in the midst of this intense excitement and debasement of spirit which he

produces, he labors to increase their mental excitement in every possible manner, and to rouse the imagination to the highest pitch of energy, while his wild declamation silences reason. He paints the vast panorama of heaven and hell, sketches imaginary scenes, looks aloft as if beholding gods and angels coming down in the clouds, and thus, with convulsive energy, rouses that wildness of imagination which produces spectral illusions, while the paralyzed reason and excited passions render his hearers ready to grasp at any delusion which may be impressed upon their minds.

It is not only terror and remorse, but still gloomier and more desperate feelings which the clergyman arouses. He paints and exaggerates with all the fervor of an inspired hypocrite the misery, worthlessness, and gloom of life, and the utter hopelessness of the future, reviving the sorrows of the afflicted, and depressing the spirits of all with imaginary horrors, until it is certain that even if he fails in impressing a mesmeric delusion for the time, he leaves the mind in a depressed, gloomy, and imaginative condition, liable to going on in the same direction, ending in confirmed melancholy and suicide; or else, by sheer depression, driving the individual finally to take refuge in some form of superstition which may pacify his fear.

It is true, there is a large amount of more rational and humane teaching from the pulpit, but every one knows that the kind of preaching which I have described has been extremely prevalent, and that the reign of terror in the pulpit is not yet at an end. Under this gloomy system of bugbear terror, death and a future life have been uniformly associated with sentiments of horror and despair, and every religious subject has been contemplated in a mood of mind much nearer to insanity than to philosophy or wisdom.

Under such teachings, counterfeit religion has become one of the great tributaries of the mad-house; and so large a portion of the community have grown up under this system of terrorism and insanity, that it is impossible to agitate any of the great questions connected with death, spiritual life, revelation, and the immortal destiny of man, without bringing into renewed activity the same class of gloomy, terrible, and deranging influences. Hence, the first agitation of Spiritualism rouses the old elements of spiritual disorder, and in the violent antagonism between this gloomy orthodoxy and the sunny truths of Nature, the poor victim of antique delusion, struggling with all his power to resist the reception of truth, rouses all the wild elements of mental disorder in his nature, and his departing faith, like an evil spirit, agitates his entire constitution before leaving it forever in the peaceful possession of philosophic truth.

It is thus in the expulsion of all old errors: they terribly disturb our peace as they take their departure, and the calmer, more beautiful, and elevated the truth may be which succeeds, the more intense the struggle against it, the more violent the resistance against light, purity, and love, by that which is born of terror, despair, and hate. I therefore say at once, in reference to all cases of insanity imputed to Spiritual rappings, that the charge is false; and that all such cases of insanity are attributable solely to that great chronic insanity in the world's opinions—that theological *infantilism* which has ever been the chief patron of the mad-house, and which inflicts its curses as it takes its departure. And in proof of the fact, that a gloomy theology has been almost the sole source of the cases of insanity now in question, I defy the production of a single instance in which a man of rational mind, who had not previously been deluded and filled with superstitious terrors, has ever become insane from his interest in Spiritual communications. So far from producing insanity, the Spiritual faculties, which blend in a happy union the intellectual and religious elements of our nature, have a remarkable tendency to tranquilize the mind, to elevate the hopes, to give brightness to the intellect, to dispel every gloomy and painful emotion, and to remove the individual far from the sphere of bigotry, terror, and insanity. Thousands can already attest the fact, that Spiritualism has given them a happiness and peace of mind, a rectitude of judgment, a practical wisdom, and a cheerful philanthropy, which they had never before enjoyed.

So great a change must be accompanied by some degree of mental agitation, arising from the resistance against innovation, but the end, which is soon arrived at, is peace and harmony. When a sudden shower of rain falls upon a dusty road, the first scattering drops but raise additional clouds of dust, until it is washed to the earth and permanently laid by a more rapid shower. Thus is Spiritualism at the present time laying the dust which has heretofore blinded the eyes of mankind, and it can not be long before it will be generally admitted that Spiritualism, so far from causing insanity, has a remarkably happy influence in fortifying the mind against it.

Let all Spiritualists, then, boldly charge upon a gloomy orthodoxy, and the faithless materialism to which it is allied, the entire guilt of the cases of insanity which are now so falsely charged to Spiritual rappings, and let them point to the calm and happy serenity of true Spiritualists as the proper exhibition of the tendency of their doctrines.

A THOUGHT FOR ATHEISTS.

As he who demonstrates, to his own consciousness, the existence of a God, demonstrates the existence of a God in reality, but only puts forth a faint image of himself, so I should but feebly demonstrate myself to the perceptions of another, by any attempt to image the properties and powers of God. Yet as water, had it sensation and I know not but it has) would have some consciousness of the exterior dimensions and quality of the vessel that contained it, so man, through his consciousness (which, for convenience we term five or more senses, and his intuitions), by degrees of expansion and rationalization, touches the various manifestations of an existing and conscious Deity, and thus arrives at a faint conception of His attributes and will. All of this is for the faults of his education, or his want of one, and he antagonism of sects and creeds, he would at once admit; not because he can demonstrate, but because he intuitively feels the presence of God. So the child, in the first burst of joyous being, realizes the presence of his father by the gleam of that father's eye, and of his mother by the fond embrace and the protecting care of her arms and breast; but yet that child can never comprehend what a father is, nor feel the obligations of a child, though learned as Humboldt, until he becomes a parent himself. Neither can I comprehend that a God is until I become one; but as the child may not yet the existence of a father, because he is not one himself, so I can not prove a non-existence of himself, so I may not yet the existence of a God, because I am not one myself, and can not prove one.

But as the container is greater than the thing contained, so my nature or attributes of consciousness, will, intuition, etc., must be the product of a vast will or power than myself, else they could not exist. And as not any thing that is can spring from nothing, or even from any thing inferior to itself, so the conclusion is inevitable that what the Atheist would term "a principle," or a thousand of them—a Nature or law of Nature, or a thousand of these, each the equivalent of "chance," or a fortuitous concourse of atoms and events (*vide* "Bible of Nature")—the conclusion is inevitable, I say, that a conscious power, with a will to aim goals to the results produced, must exist, or every thing that does exist resolves itself into non-existence. But I am certain that I exist, because I am conscious of it, while I can not prove why or how I exist, so God exists to be, because I am intuitively conscious of it, even though I can not prove it to a demonstration, because I am not God myself.

Were I in doubt of a God, however, I could appeal to every Atheist or Pantheist that ever wrote, for proof that there is one; for every demonstration ever yet made by the God-denier to prove the non-existence of one, as clearly demonstrates to my perception that God does exist, as that the Atheist himself exists; for that very potency he ascribes to Nature and its laws at times, to certain vague "principles," at others, reveals, as did the table erected to "the Unknown God," by the Athenians, that anxious consciousness of his own perceptive one, mightier and more incomprehensible than the loftiest intellect can delineate or describe. And yet he battles on, not because he deserves so God, but because the God he would and should adore a greater than his own conceptions; or because some bungling Theist—some God maker—some makers of images in the likeness of themselves, have daubed upon the canvas of eternity an almighty caricature of their own littleness and imbecility worse than the almighty nothing of Atheism, to whom a character is given so utterly inhuman and unjust, or so utterly imaginary and intangible, that the coward shrinks from it, and the sensible laugh at it.

The only error of the Atheist, then, is, that he loses his own identity, and that of Deity, in the substitution of words for things, and finds an unconscious law of Nature, or some ideal "principle," upon which he bases the existence of Nature, instead of basing it upon the will of that God. Yet he daily performs actions; lifts himself from the ground, or throws himself along its surface, despite the gravity of his body, or raises his hand to his head, or performs every function of a conscious will, and sees an intelligence in each act, but can not or will not perceive in any thing that surrounds him, the manifestations of a living and conscious will or God! Much learning hath made him mad, or his own towering egotism is so selfishly infirm, that God must be measured by himself, or can have no existence. Or the poor apologues for a God, whom the Theist would so deprecate, while he perceives none more worthy his own adoration, has stupefied and annihilated his perception of causes and effects and the necessary existence of a power to will them.

Why can not the Atheist as readily conceive that the will of God moves matter, and adapts it to His own eternal purposes and happiness and that of his creatures, as that his own will moves his hand, and through that hand moves outer things and constructs every possible convenience of civilization and enjoyment within the compass of his desires? And why can not he perceive, in the *supposed* senseless functions of man's dual organization, a resident, or at least controlling God, as well as to suppose that the processes of digestion, circulation of the blood, assimilation of food, defecation, procreation of

species, the restoration of broken bones, etc., etc., are the result solely of unconscious "principles," or undesigning and insensible "laws of Nature"? For, if either of these operations so effectually, wisely, and even affectionately performed, are performed without an intelligence or will, then has man neither intelligence, will, nor affections, nor does even *ideality* exist, and ourselves, our sensations, and every thing we imagine, are but idealities, nonentities—nothings! But we *know* we exist—are conscious we exist, and we intuitively apprehend the existence of a God greater or smaller than ourselves, and we can never deny that existence but from ignorance or bad motives, or through the imperfections of language, and the temper and constitution of our age and times.

Stand aside, then, Mr. "Moore," Mr. "Plato," and Mr. "Materialist," but be not overawed as you gaze upward; and having looked awhile, be prepared to say that, at least as much intelligent consciousness was necessary to the existence of a living universe, as to the construction of a staff, house, or barn; and while you detect in yourself a suggestiveness and a will equal to the adaptation of means to a desirable end for your own comfort and that of your children, imagine, if you can not demonstrate, that a still vaster and more incomprehensible Love and Intelligence, than your own—a Love and Intelligence, "in whom you live and move and have your being," fills and forms that which you taste or touch in part, and comprehend in part, but which would require an eternity to explore it, even if you traveled as light travels, and more than that to comprehend it! And if it is a fact that you can will and act even on earth in despite of every supposed "principle" or "law of Nature"—against all that you call gravity, density, and affinity in matter—you may suppose it just as possible that God holds together the material elements by His will, rather than that gravity is an insensible product of an insensible cause. And when you can describe the ultimate cause of a particle of dust aside from the supposition of a something equal to God, then doubt and deny his existence, and that of Spirits, too. And when you can prove that you are not a spirit (and the fact that you can lift yourself from the ground by your will acting upon your limbs as levers despite all "laws," demonstrates the contrary), then deny that God exists as a Spirit. But if He does exist as such, what is more probable than that He is the Father of all Spirits? Or, what is more probable than that, when educated in the school of this life, we are transferred by him to the higher schools of an eternal life—a Spiritual life! To me the thought is one of pleasure, though contrary to all my former convictions and philosophies; and, since I have seen tables repeatedly move without any conceivable aid of human beings, and evince perfect intelligence, there is nothing unreasonable to me in the idea that all things I witness are but the manifestations of the will of God. Whether referred to material, or to the mightier imperceptible, agents, or whether produced by od or any other probable force of the human organization, these phenomena but enhance the probability of the existence of God as a Spirit, since we can prove ourselves to be such imperfectly, as I have above illustrated.

Let the Atheist, then, review his premises and conclusions, and substitute the thing spoken of for the word describing it, and he will see life in every thing, and conscious sensation in most things; and the very intuitions of his spirit that compel him to doubt God and the gods of the Theists, will plant him upon the foundation of a Deism and Spiritualism that will console him while living, if not immortalize him beyond the grave. But I would make no lamentation over his want of conviction in the line of my thought; for the personality I, known as Wm. J. Young, sympathizing with all, condemns none, and believes that each individual of his species is what God designs he should be.

One word as to the "2000 years," the supposed primacy of the human being. That man springs from this, which weighs but the one hundred and forty thousand millionth of a grain, may be true; but that possesses some species of life may be also true; but this would only enlarge my conception of God, instead of diminishing my faith in his existence and power. But human investigation has not decided the point whether two of these animals, one from each party, are whether two of these animals, one from each party, are not necessary to the inception of the human germ; nor does the fact of their existence prove that they are the necessary adjuncts of conception any more than the existence of equally imperceptible germs in the water we drink, or the air we inhale, demonstrate them necessary to the process of oxygenation of the blood. Nor does the fact that all things that exist are "as the conditions of the times when they exist," demonstrate any more than the 2000 years does, because the conditions of the times may have been according to an anterior will producing those conditions. Such, indeed, was, and is, the state of things under the theory of blind causes and unconscious "principles," and all the error of theists upon this subject, as it seems to me, lies in the direction of the assumption that they are the fitting judges of what should be the processes by which He should accomplish His aims, and of the order of them, and the mode of their manifestations.

But were the world to be dissolved in fire thrice over, and were each new accretion of its particles, from stage to stage

of its re-creation, to develop each its orders of vital consciousness, higher and higher in grade, this would only increase my conception of my own littleness, and of the love and intelligence of God; for I never had the vanity to suppose that man, that vilest compost of all earthly things, if still the most intelligent, had ever the right to exclaim, "See God for me, and all things for my use!" Besides this, the point suggested by "Plato," and assumed by geologists in general, that the earth and all other orbs were once in a state of fusion, and slowly, through various gradations, divided into suns and planets, or that they may again become so transformed, goes further to demonstrate a conscious will as the moving cause, than to prove that any unconscious law of gravity, or "of Nature," or any unintelligent "principles," or a thousand of these, caused these results or accommodated causes to effects, and affects to the production of sensitive beings, and again and again repeated the process.

There are, however, no involutions of words, no repetitions of effects, that can prove the existence of God. He has impressed himself upon our being, and we, intuitively and unconsciously adore and admit him to exist, and only war upon the idealities of each other's creation instead of him.

WM. J. YOUNG.

PSYCHOLOGICAL.

Under the head of "Psychological Phenomena Developed by Physical Derangements," Wm. J. Young, in a late number of the *Phrenological Journal*, states the following among other important facts:

The next case was related to me by Mr. Joseph Vixson, now of Jersey City. About the year 1822, Mr. D. suffered an attack of bilious fever, and during the worst stage of the disease was, for a portion of the time, as it was thought, delirious. While in a state thus characterized by the members of his family, he one day described his father, who was then at sea, as being engaged, with others, in a battle with the crews of two piratical vessels. He described the party who attacked the pirates as being drawn up in four boats before their vessels, and his father appeared to be aboard one of these boats, and he seemed to be standing by his side. He saw his father struck in the breast by a bullet which had passed through a man's head who stood before him in the same boat, and immediately exclaimed, "O, my father is shot." He said his father seemed immediately to answer him, saying, "No, my son, I am not injured," on saying which he took the bullet from his breast and put it into his vest pocket. At the same instant a brush-looking man appeared on the gunwale of one of the piratical vessels, flourishing a broadsword, and challenging the boat's crew to come aboard. His father immediately seized the loaded musket which had been dropped by the man through whose head the bullet had passed, and fired upon the wretch, who fell, pierced by half a dozen other bullets, which were directed to him at the same time; and the pirates, seemingly disconcerted at the loss of a leader, immediately set sail and escaped.

All these particulars were related by Mr. D. while in a state which his attendants pronounced delirium; but when his father returned, after the lapse of several months, he confirmed the description in every particular, and produced the bullet which had struck him in the breast, and which he had brought home in his vest pocket. The battle with the pirates had taken place on the south side of the island of Cuba, and on the very day on which the son's description had been given.

A psychological phenomenon very similar to the foregoing, also caused by a physical disturbance, was related by Plutarch, as having occurred to one Thespisius of Soli. This individual accidentally fell from an eminence upon his neck; and though he received no wound, he apparently died in consequence of the fall. Three days afterward, however, he revived, when upon the very point of being interred; and he subsequently related wonderful experiences through which he had passed during the insensible state of his body. He said, among other things, that "when his rational soul left the body, he felt like a pilot hurled out of his vessel into the depths of the sea. He then raised himself up, and his whole being seemed on a sudden to breathe, and to look about it on every side, as if the soul had been all eye. He saw nothing of the previous objects, but beheld the enormous stars at an immense distance from each other, endowed with admirable radiance, and uttering wonderful sounds; while his soul glided gently and easily along, borne by a stream of light in every direction." While in this state he also saw the souls of many other persons. These were in perfect human form, and were in various conditions, favorable or otherwise, according to their respective moral states while in this life. By one of these he was informed that he was not yet dead, but by a particular providence of the gods had been permitted to come there as to his rational spirit, while his soul had been left behind, as an anchor, in his body; and after receiving important instruction as to the modes in which divine justice was administered both in the natural and spiritual worlds, he felt suddenly impelled forward as in a gale of wind, and thus was forced back to his body, and came to life again at the place of interment.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, JUNE 11, 1853.

THE HARTFORD CONVENTION.

There were present at the Bible Convention men of almost every shade of political, social, and religious faith, as well as some who have little or no faith whatever. While there were many persons of exalted character and distinguished abilities among the number, it was obvious that the elements composing the body were somewhat incongruous, as was certainly to be expected in view of the very tolerant and catholic spirit which dictated the call. It evidently was not, in any special sense, a convention of Spiritualists, and it is worthy of remark, that the time was principally occupied by speakers who are either opposed to Spiritualism, or quite indifferent to its principles. Several of the speakers who denied the divine origin, authority, and morality of the Bible, spoke with remarkable earnestness and power, but some of their ablest efforts were rendered less acceptable, at least to a portion of the audience, on account of the acrimonious spirit which was, occasionally, permitted to clothe an issue in offensive forms of speech. We thought that the clergy—not a few individual examples, but as a class—were denounced, by two or three of the speakers, with unbecoming freedom and severity. For ourselves we must first be satisfied that a man has some little disposition to practice the principles of common honesty before we can, consistently with our self-respect, invite him to a party. Surely nothing valuable can be lost by the exercise of a charitable and magnanimous spirit, and if the clergy are especially destitute of this, they, of all others, most need to witness some illustrious examples.

We intend no direct personal application of these remarks, or offensive criticism of any of the speakers who addressed the Convention. We are not disposed to be captious, and certainly feel little inclination to complain of those who are deeply and wholly absorbed with enterprises which claim for their object the emancipation of humanity. The peculiar modes of operation adopted by those friends may not, and they certainly do not, accord with the decisions of our judgment, but, for aught that we are authorized to affirm, they may be laboring more effectively in their own way, than we may be able to do in ours. Nevertheless, we have our convictions, and must express them if we speak at all, and so long as it is characteristic of the dogmatist to assert and denounce, and of the philosopher to inquire and to reason, we shall not fail to mark the distinction and to manifest our preference.

Our observation and experience hitherto have served to establish in the conviction that no very great and beneficial result can be secured by a partial and one-sided presentation of any subject. We apprehend that Reformers are liable to err in this respect. In their opposition to the established customs, the deified errors, and the hoary abuses of the old world that is passing away, they sometimes transcend the bounds of moderation and justice, and injure the cause they espouse. The disposition to condemn indiscriminately the individual and his errors—the man and the measure—the humanity and the existing institution—is not, in our judgment, conducive to any important interest, or worthy the sanction of an enlightened and spiritual philosophy. Those who have received their earliest and most enduring impressions, whose habits of thought and modes of action have been formed under the present perverted and unnatural order of society, are subject to numerous evils which have their origin in the circumstances of birth, education, and geographical position, and for which the individual can not, on any principle of justice, be held strictly responsible. We suffer under accumulated ills whose remote origin is to be found in the ignorance and misdirection of other times, and which have not ceased to flow down to us through the veins of bygone and forgotten generations. He is not born to the most fortunate destiny who unconsciously becomes the inheritor of these evils.

Our manner of life—the circumstances of our social position—the original constitution of man, and even existence itself, is governed, wholly or in part, by causes which lie beyond the sphere of individual human agency. We should, therefore, hesitate to denounce the erring, lest we condemn as criminal those whose misfortunes demand our commiseration. Men naturally cling to their preconceived opinions—the impressions of early childhood are deep and lasting—and we cherish the associations of youth by a law to which the human heart was never insensible. To expect that the man will escape the power of habit, and break away from the dominion of old customs and institutions in a moment, argues a perversion of intellect and an imbecility of reason wholly incompatible with success in any great humanitarian mission. And yet, precisely here do many reformers commit an error which is fatal to their influence for good. They expect to change—suddenly—in others, the whole current of thought and feeling, and because their hopes are not realized, they straightway suspect the motives and rudely denounce the conduct of men. Thus to abolish the existing evil, they condemn those who are its victims; and in many cases this is the *ne plus ultra* of all their efforts for reform. This is unreasonable, and involves a mistake to which no truly philosophic mind was ever liable. What if these men have struggled long, and with an honest purpose of soul, against the gigantic evils which oppress man and make the earth desolate? Has it not been by a gradual process, and at the expense of much toil and effort, that they have acquired the knowledge they possess, and have reached their present advanced position? And if the point of present attainments—if all that they are and all that they possess, is with them but the accumulated result of all past time, and the acquisition of all previous labor, with what semblance of propriety can others be expected to make the same advance *at once*, to reach the identical point of observation and the same stage of development, so as to see all things in the same light, and think, and feel, and act, and be precisely what these reformers are. If this is unreasonable, we must not expect that those who commence the great life-battle now, will hold the same rank and occupy the same position with the hero of a thousand victories. We may not hope that others will perform in an hour or a day what has cost us the labor of a life.

The man who is properly qualified for the office of a teacher, would never expect that all his pupils, irrespective of the diversities of age, previous opportunities, and mental qualifications, would advance with equal rapidity, and to the same point in a given time. He is aware that all the circum-

stances peculiar to each must exert their due influence, and in a greater or less degree control the result of his labors. Now to denounce a man as ignorant or dishonest because he ventures to go beyond, or to stop short of the point we occupy, evinces not merely an unamiable disposition, but imperfect moral consciousness, and a mournful poverty of the noblest gifts and graces.

It has been observed that in the rough stone as it comes from the quarry, there is concealed a beautiful statue, which but requires the effort of genius to bring it to light. The true artist has only to exert his power, and slowly but surely the breathing form will come forth from the solid rock, with grace in every limb, and the index of passion in every feature. So in man there is a beautiful spirit and a divine image, which may be developed into grand proportions and a God-like symmetry. If others do not at present realize our ideal, we must still labor patiently and skillfully to bring out the image—to develop the inherent qualities of goodness and perfection—and the fault will perchance be ours if we abandon the work before it is finished. For the reformer to complain of men because they are imperfect, is as inconsistent as for a sculptor to find fault with the stone because it is rough; and for a reformer to lose his patience, abuse mankind, and strive to make some men appear worse than they really are, exhibits a childishness only equaled by the artist who should disfigure the statue because it is unfinished, and he has neither the skill, industry, nor patience, to complete the work.

Nothing, it appears to us, can be more essential to success in the work of reform than an acquaintance with man—a correct perception and appreciation of the circumstances and conditions of being—a knowledge of his nature and the philosophy of mind. Without this knowledge we can not be eminently successful. Failing to adapt our communications to the capacity of other minds, or to direct our efforts with a wise reference to the existing conditions of men and things, we may struggle long and ardently, but in vain.

It is impossible to do much to reform a man unless we can first secure his confidence and win his esteem. This is not to be accomplished by a severe, restrictive, or coercive policy; not by addressing him in the language of the passions, for in such a case it can not be expected that the rational faculties will respond. To denounce a man in whom the selfish propensities have the preponderance, would be sure to defeat the best intended effort for his reformation. To speak in rude and offensive language to an angry man, in order to subdue his resentment, would be as absurd as to throw fuel on the flame we desire to extinguish. Every faculty or propensity has a spirit, a manner, and a language peculiar to itself; and each will invariably be responded to by the corresponding faculty in the person whom we address. Thus if we indulge in angry words we shall excite anger; if reason be permitted to speak, reason will respond; and if we employ the language of candor, humanity, and sympathy, we shall move, by a mysterious yet mighty energy, the invisible spheres of divine action, and quicken into a more enlarged life the nobler faculties of the soul.

EDITORIAL CORRESPONDENCE.

HARTFORD, JUNE 8, 1853.

BROTHER PARTRIDGE:

Yesterday morning, at the hour appointed, several hundred persons assembled at the Melodeon, in this city, and the Convention was organized by appointing Joseph Barker, of Ohio, President; J. K. Ingalls, New York, Vice-President, and O. A. Moore, Hartford, Secretary. The call of the convocation having been read by the President, Mr. A. J. Davis came forward and submitted the following resolution as the foundation of the remarks which he proposed to offer:

Resolved, That each mind, by virtue of its endowments, rights, and liberties, should "Prove all things, and hold fast that which is good." I did not reach Hartford until one o'clock P. M., and, of course, did not hear the remarks of the Secy, but condense the following from the notes of one of the reporters:

The course of Nature is marked by vast and mighty changes, as all well know. In the lower departments of the physical world one set of circumstances continue till their motion is completed, when gradually they expire, and from their ashes a new order of things is born into existence. Every great and general improvement in the physical aspect of the globe, every majestic change in the nature of things, is preceded, is accompanied, and succeeded by some great announcement and startling demonstration. This is the way of the world outside of man. The formation of mountains was accompanied by the most terrible convulsions. From center to circumference the terrestrial ball is shaken—portions fall while others rise—the earth trembles and quakes, and so are made the lofty mountains, the beautiful valleys, the undulating landscape, and the ocean-bed. But terrible changes are never terrible in fact. Every alteration in Nature's domain is invariably succeeded by better circumstances, and it is only man's short-sightedness that hinders his perceptions of the future good from such alterations. So in the religious world, as in the physical, there are conditions of mind and organization, political, ecclesiastical, and otherwise, which demand a change, and he who interrogates rightly the page of progress, receives back the answer that, in the religious world, great and startling alterations have from time to time occurred, disturbing for the time being the whole body of mankind with paroxysms of apprehensions. But these changes are inevitable.

The object of this Convention is to explain and investigate the origin, the authority, and the influence of the Old and New Testaments. What a question for the Nineteenth Century! In the opinion of numerous well-meaning persons, I am aware, a convention with such an object before it can not be any thing else than an act of supererogation. They suppose the origin, authority, and influence of the Testaments to be as well established as the sun in the heavens. These are the questions of this age and for the age, because this age, more than every other, possesses the requisite information to answer the question. The miracle of Joshua could not be answered until the immutable laws of planetary harmony were discovered, and the cosmological theory could not be answered until the science of geology was developed; and as these sciences have now gained a footing among people, even so, for the first time, are the people prepared for the examination of the questions before this Convention.

In certain prudential minds there exist divers doubts respecting the utility of conventions, either as instruments of good or exponents of truth, more especially when called to the consideration of sacred things. Most people are educated to regard religion as too holy for matter of debate. The speaker went on to deny the authenticity of the Bible and the Christian religion. We pray work for liberty, continued he, for

human love, and for the kingdom of heaven upon earth, which must necessarily come after all sectarianism is forgotten.

In conclusion, I would say, we should free ourselves from the sectarianism of the Church, free ourselves from the mythology of the Bible, and free ourselves from the chains of superstition and bigotry. Reason, reason is the sovereign of the soul, and truth is the sovereign of reason. Prove all things, and hold fast that which is good.

At the conclusion of the address by Mr. Davis, a man arose at the opposite end of the hall and denounced the document just read as treasonable and blasphemous. His manner and language were violent, and his denunciations coarse and malignant. [I may here remark that this person made his appearance in the afternoon session, when he was pointed out to me. He proved to be an ecumenical member of one of the Evangelical denominations of whom I had some knowledge several years ago. I have been informed that he was long since dis-fellowshipped by the Church on account of his grossly intemperate habits.] Some confusion prevailed for a few moments, but order was restored, and the Convention adjourned till half-past 2 P. M.

EVENING SESSION.—The Convention assembled pursuant to adjournment and was called to order, when Mr. HENRY C. WRIGHT offered the following resolution and remarks: Resolved, That the Bible, as some parts of the Old and New Testaments, sanctions injustice, concubinage, prostitution, oppression, war, plunder, and wholesale murder; and therefore, the doctrine that the Bible, as a whole, originated in, and is infallible, is the social and spiritual growth and perfection of man.

I introduce that resolution but we may go at once into the merits of the question before this Convention. I have nothing to defend. I have time or inclination to defend myself, for my business in this world is first to attack error, and then establish truth. The contest here is between the old idea and the new idea of the Bible. My charge against that book is specific, and by warfare against that book, is that God is made to sanction crime and immorality; and I am convinced the time will come when the immoral parts of that work will be repudiated, and the moral part adopted. This book purports to convey God's law, and therefore, entitled to implicit confidence; but when I open it and find that it sanctions concubinage, bloodshed, murder, slavery, the whipping to death of men and women, and the stoning to death of children, I contend that that part of the book are not worthy of credence. Can the Church and the clergy defend that book as to its divine origin—at least those parts of it which I have referred to? The book teaches and sanctions every wrong that a man can do against his fellow-being. The tribunal of the world is arraigned against that book, and Christendom is upon its trial; as if you will allow people to judge fairly of the matter, I am not afraid of the result.

Mr. FINNEY seconded this resolution. The President here addressed the Convention in a protracted speech, which, to say the least, was characterized by great calmness and ability. This speech occupied an hour and a half or more, but we live only space, in these columns, for the following condensed report: The common opinion is, little the book is of divine authority, and that whatever it inculcates as moral duty is binding upon the consciences of men. Warrant no proof of this. We have read all the books upon his subject, and heard arguments in its favor, but yet I believe that the Bible, as a whole, is mischievous in its consequences to society. The book bears the mark of infirmity upon its face, for take any edition, or copy of an edition, and we will prove that that copy has no authority. I had a copy of the Scriptures in my hand, and I ask, is its testimony on matters of morality complete? No, for all theologians differ. If the advocate of predestination is worsted in the argument, he appeals from the common translation, to the original Greek and Hebrew, and in the ordinary discourse made by clergymen they constantly make appeals, and atheologues will contend that the English Bible is of divine origin. Dr. Conquest, Dr. Bothroy, Alexander Campbell, and others, have published various editions of the Bible for their respective denominations, and all clergymen will tell you that the translation is still imperfect, and therefore is not an authentic book.

Members of the Church of Rome may contend that their Vulgate is perfect; but it is being frequently amended, and therefore can not be perfect. Now where is the evidence that the Greek and Hebrew Testaments are authentic? The Greek and Hebrew Testaments consist of different readings, in fact, they all differ materially. No minister can therefore contend that the Greek or Hebrew Testaments are authorities, for they all differ. We must go to the manuscripts. But do they agree? Do they contain the same books in the same form? Where are the manuscripts and who kept them, and what proof have we that they have not been altered and changed? They have been altered, for those manuscripts vary in thirty thousand places in the New Testament. Sometimes the difference was only in a stop, but that very frequently fixes the sense, and a stop improperly placed creates an entirely different meaning, and in many instances, there are great differences, for in some of them the divinity of Christ is upheld, and in others it is contradicted. Now, all those manuscripts can not be of divine authority, for they contradict each other. The originals have been lost, and we can not compare them. We are left, therefore, with a book of human authority, and the authors of some of those works were men of the most depraved character and conduct, and we must naturally distrust such a class of men. We have no book called the Bible, in any part of the world, excepting that which has been made by weak and imperfect men, and I defy any clergyman to stand forward and assert the contrary. Is it not possible to prove from the book itself that it is full of errors and inconsistencies, and repugnant to our sense of right, and even some of its advocates acknowledge that it contains many contradictions. Reading the Book of Genesis leads you to suppose that the whole of creation was brought into existence six thousand years ago; but the theological geologist will tell you that the heavens and the earth have been created more than sixty thousand years ago. Theologians tell you that it is the adaptation of ideas to vulgar minds, and that God spoke in such intelligible language to man. The statements in the common version are contrary to geological observations, and are not strictly and scientifically correct. This version of the creation, however, finds but few favorers, and no resource is left but that man should honestly acknowledge, until he can find a proper version of the Scriptures, that it contains error and sanctions wrong.

A book that contradicts the revelations of science is not fitting to rule any man. The Bible contains the strangest, the wildest, the most childish, and the most blasphemous representations of God that ever entered into the mind of man. God is represented as eating, drinking, and depending upon

reports from his servants as to what is going on in the world; for instance, in the case of Sodom and Gomorrah, he is made to say that he will go down and see himself. Again, he commanded Abraham to kill his son, which, if a spirit were to tell any of you to perform, you would think that spirit was not exactly what it ought to be. [Laughter.] This is attributing to God human imperfections; but many parts of the book make him commit injustice and cruelty. In the third chapter of Genesis, God is represented as inflicting pain upon all women because one disobeyed. Shall we believe that, because one woman transgressed, six thousand years ago, that all womankind should be subjected to pain in all time to come? Could God justify inflicting a number of curses upon the whole world for the sin of one? The Bible itself teaches the contrary, and has sent forth a prophet to say that it shall not be thus, and that "the son shall not bear the iniquity of the father, nor the father of the son, but him that sinneth shall be punished." We insist that this book gives us slanderous and blasphemous representations of the character and being of God, and there is nothing wicked, base, and cruel in man that God is not represented as doing. The Bible sanctions polygamy, concubinage, theft, conjugal infidelity, bloodshed, and murder. Abraham was a polygamist, and God is said to have sanctioned it, and God is said to have had an especial favorite in David, who is referred to as a perfect pattern of morality; but he allowed David to have as many wives as he pleased. With respect to slavery, the greatest crime and the grossest curse in creation, does the Bible say that it is unjust and cruel—that it is inconsistent with the development of intellectuality and morality? No; but God is represented as subjecting one-third of the human race to slavery. He is represented as having given people to the Jews as an inheritance for themselves and their children forever. The Bible is with the Southerners in this matter, for it takes the side of the slaveholder. You all remember, in the accounts of Abraham, Joseph, and others, that they are said to have practiced lying, in the simple form, and they were not blamed for so doing. Polygamy is correct according to the Bible, and no man should be punished for it. The American Board of Missions and the Latter Day Saints have laid it down as a rule that polygamy is right, and that a man can take as many wives as he pleases; and to me it appears as clear as the light of heaven that they have Bible authority for this. David said, indignantly, at some one who had offended him, "Let his children be fatherless, and his wife a widow," etc. Did you ever hear a prayer like that out of the Bible? Can you find it in the Mormon Bible, the Koran, or Thomas Paine's works? If you found it in Paine's works, would you not say, what a hell that man's mind must be! But the Christian supposes it is all right because it is in the Bible.

Mr. George Storrs succeeded Mr. Barker, and spoke on the opposite side, in substance as follows: Mr. GEORGE STORRS said.—When a court is in session, or opens its session, and a person is brought before that court charged for a crime, it is important to understand, at the outset, by what law that person is to be convicted of crime. The Bible is arraigned here and charged with crime; but we have not yet been told by what law the Bible is to be tried. It certainly seems reasonable, if any individual is to be tried upon a charge, that he should not only have the charge specified, but it should be specified against what law he has transgressed. Now, supposing you find that the Bible sanctions murder, lying, theft, and all those things, by what law do you prove it wrong? Where is the law, I ask? That is the point I want you to answer before going further. You may stand here and talk of the wickedness of the Bible; but I ask you to put your hands upon the law which says those things are crimes. [Applause.] If that can be established to the understanding of the audience, then we are prepared to go on and say whether the Bible is guilty of crime. I do not stand here to advocate every thing in our translation, but I wish to know upon what law it is to be tried. [Loud applause.] Mr. WRIGHT.—You call for a law, and you shall have it. [Applause.] I ask my friend Storrs, if he put his finger into the fire, and it is burned, does he ask where the law is by which he is commanded to keep out of the fire? [Applause.] If Brother Storrs cut his throat, will he ask for the law that forbids him to do so? If he were made a slave, would he stand up and ask the world for a law that forbids a man to make another a slave? [Applause.] I have this to say, in all frankness, if he has not something in here [placing his hand on his breast], that tells him that this is a sin—a damning sin—he is not a man; for upon every heart of man is written, by the finger of God, and incorporated into his being, the eternal law. [Loud applause.] It is a self-evident truth, not to be reasoned about at all. The law is in the soul of man. I believe in the existence of a God, and He is to me the essential law of my being, and the want of my nature, just as much as food, or air, or light, and I can no more be without God than I can be without these. [Applause.]

On motion, the Convention then adjourned until half-past seven o'clock. I must here conclude for the present, but will endeavor to write you again to-morrow morning. Faithfully thine, S. B. BRITTAN.

BROTHER PARTRIDGE: I will now continue my account of the doings of the Convention. THURSDAY EVENING SESSION.—The hour to which the Convention stood adjourned having arrived, William Green, Esq., of Hartford, took the chair, whereupon the following resolutions were presented by Mr. Wright: Resolved, That God has given to man a rule of life by which, if he lives, he will be just what God designed he should be; and that law is incorporated into the physical, intellectual, social, and spiritual nature of every human being. Resolved, That if men are to prove all things, and only to hold that which is good, then, any Bible or religion, church or ministry, that defends or apologizes for slavery, war, oppressive governments, or any form of despotism or tyranny, secular or spiritual, governmental or individual, is to be especially examined, discussed, and approved or condemned, according as those sins or systems which they defend shall be found to violate the nature of man, and destructive of the happiness of the universe.

Rev. Mr. TURNER addressed the Convention, in substance as follows: The views I entertain of public discussion are very liberal; and I am far from supposing that every man that calls the Bible in question is a designing man. I have for years been impressed with the idea, that many of the closest thinkers have become skeptical upon the truthfulness of the Bible, from the fact that it has, in the hands of the clergy, been forced to prove what was not written within its sacred letters. Hence, I am willing, as an individual, that the truthfulness of the Bible should be discussed, but still, with my brother who spoke upon the same side of the question, I insist on the law by which the Bible is to be tried. My friend here, upon the other side of the question (Mr. Wright), has defined that law. We are told that the standard by which it is to be judged is within the breast; or, in other words, incorporated in the very constitution of the

human soul—that reason and conscience are to become the standard by which the Bible is to be tried upon the charges presented against it, and of course the standard is to be rendered by the reason and conscience of human beings. If this be a proper standard, Mr. President, I have no objection to submitting the Bible to which, but I question the law. In the first place, if this be a law, by which the Bible is to be tried, and if in the human soul, or mind of man, there is a law of right and wrong of sufficient authority to allow us to bring the Bible to law, then that should be a universal law, for every human soul is called upon, in this case, to render verdicts, or to have a part in entering a standard by which the Bible is to be tried. Now, if the law of right and wrong is planted in the human breast, or human soul, or human organization, that law must be shown to be universal. Is there such a law in the human mind? Is there such a standard of right and wrong in all human souls? If such a law exists in the human mind, and that law is not dependent upon outward or external instruction, we should find such a standard of right and wrong existing among the heathen.

See your mother, with her infant in her arms, on the banks of the Ganges, hurrying it to the mountains of the deep, believing that her god's anger is appeased; and yet my friends will say, that if a man in America were to do the same thing he would be a monster. Now, in the case of that mother, if there be a law of right and wrong imparted, how is it that the mother does the wrong with her child, and my brother in America does right? Does not that mother act according to the law of right implanted in her breast?

Human beings, in almost every age, have brought the Bible to the stand, and of their own judgments, and some have pronounced against it because it contained things which they deemed inconsistent with the law of right, but God's plan, as revealed in the Bible, and as we attempt to defend it, is adapted to his whole economy upon earth.

Rev. GEORGE STORRS spoke again, insisting that we could learn nothing from natural religion respecting the moral attributes of God, and that it was impossible to determine, from such evidence, whether there were millions of Gods, or but one. The speaker still demanded the law by which it was proposed to try the Bible.

Mr. WAINMAN made a forcible reply, in which he contended that the law was found in the common instincts of humanity, which were violated by many of the requisitions of the Bible, and especially of the Old Testament. At the conclusion of Mr. W.'s speech, of which we were unable to obtain any notes, the Convention adjourned until Friday morning, at 10 o'clock.

SECOND DAY'S PROCEEDINGS.

FRIDAY MORNING SESSION.—At the appointed hour the Convention reassembled, the President, Joseph Barker, Esq., of Ohio, in the chair.

Mr. DORRIS, of Newark, N. J., who had been appointed Vice-President of the Convention, in place of Mr. Ingalls (who was obliged to leave), appeared on the stand, and called up the following resolution, on which he delivered a forcible speech:

Resolved, That God has given to man a rule of life, by which, if he lives, he will be just what God designed he should be; and that law is incorporated into the physical, intellectual, social, and spiritual nature of every human being.

It is stated that the Bible is a book which authorities crime, and that it represents God himself as perpetrating the most flagrant wrong. This is the charge against the Bible, which we ought kindly and candidly to consider. To prove these charges, the Bible's statements are taken up and examined, and they are found to disagree with the instinctive judgment of the human race. We have been asked to show the law before which we arraign this venerable old book; and this is a legitimate demand. Now for the law. In the resolution, it is contended that human nature contains the law, and that it is completed to judge for itself. I mean to refer to the simple facts of Nature. And now what are some of those facts? I would instance that every blade of grass is a law, a living organism, which acts, and which action is regulated by a law, which law it does not learn from going to school with other blades of grass, but it does the thing by virtue of a law or tendency inherent in itself. Take the animal kingdom. The law that governs each animal is an essential part of its nature, and no creature can exist independently of the laws which regulate its existence. What is claimed is referred to the mind! It is said to be the highest part of our nature, which nobody can deny. Has the mind any thing to do? Does it act, or not? Is there a law within itself that makes it act? There can be no doubt of it, and I am so constituted that if a person takes a little child and dashes its brains out against a wall, I must say that the act is wrong. Does the Hindu woman feel differently from what one of us would feel when she throws her children into the Ganges? By no means. But she does not follow the law of her nature—her maternal instinct, or affection. That would guide her right, while it dictates obeyed, but its promptings are silenced by the arbitrary authority and dominion of superstition. She is still actuated by a righteous purpose—her object is to gain God's favor, and to secure so great a boon she is willing to sacrifice her own child!

Rev. Mr. DANFORTH, of Boston, succeeded Mr. Dorris. It was understood to be his object to speak in defense of the Bible, but his disjointed ideas were so irrelevant, and without so vaguely expressed, as to illustrate any other subject quite as well as the one before the Convention. After Mr. Danforth resumed his seat, some desultory remarks followed from different speakers, and the Convention adjourned until half-past two, P. M.

AFTERNOON SESSION.—The President called the Convention to order, and introduced Mr. GARRISON, who offered the following resolutions, and announced his intention of speaking on the same at a subsequent session of the Convention:

Resolved, That the doctrine of the American church and priesthood, that the Bible is the word of God—that whatever it contains was given by Divine inspiration—and that it is the only rule of faith and practice—is self-evidently absurd; exceedingly injurious both to the intellect and soul; highly pernicious in its application; and a standing-block in the way of human redemption.

Resolved, That this doctrine has too long been as a potent weapon in the hands of time-serving priests, to beat down the spirit of religious liberty, and to discourage scientific development, to subvert the interests of blind guides and false teachers, and to fill all Christendom with confusion and strife, and therefore, the time has come to declare its untruthfulness, and to unmask those who are guilty of its imposture.

Resolved, That the Word of God is not found, either within the life of any book, or by reclusiveness, but like its Divine Author, was before all books, and is everywhere present, and from exalting to exalting, ever ennobling the same law, and requiring the same obedience—the Bible quick and powerful, and sharper than any two-edged sword—the Bible itself being witness.

Resolved, That it is a secondary question as to when, where, or by whom, the books of the Old and New Testaments were written; but the primary and all-important question is, what do they teach and command? And in order to ascertain this, they are to be freely examined; and as readily accepted or rejected as may other books, according as they are found worthless or valuable.

Resolved, That it is the cloak of subtlety and inquiry for this nation to receive the Bible as the inspired Word of God, and then to make it a penal offense to give it to any of the millions who are held as chattel slaves on its soil, thus conspiring to make them miserable here and hereafter.

Resolved, That, judging them by their course of action toward all the reforms of the age, and their position in society, the clergy of this country, as a body, would as readily burn the Bible to-morrow, as they would all the scriptures, as to-day they are found earnest in their endeavors to inculcate the plenary inspiration of that book, in accordance with public sentiment.

During the deliberations of the afternoon, the advocates of the divine origin and infallible authority of the Bible offered nothing new. Parker Pillsbury delivered a speech which excited much interest and no little amusement with a large portion of the audience. The bell of our Puritan fathers was hauled "over the coals," and contrasted with the cool and comfortable state of things as taught now; but the ancient

The Koran assigns a different heaven, with an inferior degree of happiness in it, to us poor outside believers.—*Constantinople Cor. Bull. Sun.*

Interesting Miscellany.

THE LITTLE BOY THAT DIED.

I am all alone in my chamber now,
And the midnight hour is near;
And the fagot's crack and the clock's dull tick
Are the only sounds I hear.
And over my soul in its solitude
Sweet feelings of gloom glide;
For my heart and my eyes are full when I think
Of the little boy that died.

I went one night to my father's house—
Went home to the dear one's home;
And softly I opened the garden gate,
And softly the door of the hall.
My mother came out to meet her son—
She kissed me, and then she sighed,
And her head fell on my neck, and she wept
For the little boy that died.

I shall miss him when the flowers come,
In the garden when he played;
I shall miss him near the fire-side,
When the flowers have all decayed.
I shall miss his toys and his empty chair,
And the horse he used to ride;
And they will speak, with a silent speech,
Of the little boy that died.

I shall see his little sister again,
With her playmates about the door;
And I'll watch the children in their sports,
As I never did before;
And if in the group I see a child—
That's dimpled and laughing-eyed,
I'll look to see if it may not be
The little boy that died.

A VISION.

BY CHARLES WORTH.

I saw two children playing together in a field, where grass waved gracefully,
flowers smiled brightly, and trees shivered with security and retirement.
The children were very fair. They were twin daughters of a mother who had died. They were twin daughters of a mother who had died.
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thought source of nature, more truth, more beauty, and a more instructing philosophy than all the scholastic controversy of his age could have taught him.

"Why, my Lord, has all this occurred to me on account of the little English I know, or in compliment of the foreign pronunciation which clings to the hearing of an Englishman? It is that I touched a chord to which there is a thrilling echo in the breast of every honest man. It is because my theme was liberty, the very word of which is enough to electrify man's heart, and to bring tears of joy, or tears of compassion, to his eyes. It was because I spoke of my country's virtues, and of its sins, which can not fail to move man's heart, to make his blood boil up with indignation against tyrants, and with hatred against injustice and despotism—these things enough to make the very stones in the street cry out for compassion, and for sympathy. The least thinks, in my opinion, are the pledge, which I give you in the name of my beloved people, that, while our time, we will endure sufferings, persecution, oppression, but we will not despair. No adversity shall bend our resolution to have our country restored to its national rights, and to see it once more independent and free. Tyrants may rage, and in blind fury, and dedicate the portraits of Hungary, still, the day of redress and retribution shall come. Yes, my Lord, the language's rope may strike the curse on the oppressor's head, which is mixed with the dying victim's last prayer, but no power on earth can prevent that curse to fall down on the oppressor's head, because there is a God in heaven, and there will be justice on earth. The blood from the patriot's heart, spilt at the tyrant's command, may deluge the soil of our fatherland, and dogs may lick up what there was mortal in that blood, but no power on earth can prevent its immortal value to mankind. *—like as the blood of Abel did.* The bodies of the martyrs may rot in the cold grave, a meat for the worms; but their immortal spirits will gather round the throne of the Eternal, praying for justice to their down-trodden native land; and there they stand, and their name is legion. I see them with the eyes of my soul. The prisons may be filled with new victims day by day, till thieves and felons have to be executed to get a place for persecuted patriots. Exiles may be spread over the wide world, some of them corrupted by long distress, others surrounded by lurking spies, and the people at home, these millions of unnamed beings, with innocent souls, and with sacred aspirations in their souls—they may drag silently their chains, with no tears more in their eyes, its source being outworn—yet with no curse on their lips to be dressed in words, for 'tis too dark. All this may be done—it is—and many things besides. There is no power on earth to make a man hate his tyrant and hate his native land—no power on earth to make Hungary and Italy not to detest and to abhor the bloody, perfidious House of Austria. With that truth before our eyes, what contemptible mountebankery it is to see the despoilers and their helmsmen assuming that they were not for some so-called conspirators, Italy would love Austria tyranny, and Hungary would get reconciled to its miserable sufferings and wrongs. Conspiration! In the name of all that is sacred to man, these oppressors there, they are the conspirators against God, against humanity, against the peace of the world! It is they who make Europe boil like a volcano, and the Continent quake to the very foundation of society!"

THE JEWEL NOT LOST.

The black waters of the river of death were rolling sluggishly onward. There approached one whose features bore traces of anxiety and sorrow, and with a bowed form she gazed into the turbulent stream, as though she would find decay something for down in its fathomless depths.

A being of benign and celestial aspect appeared at her side and said, "What seekest thou, sorrowful one?" "Alas!" she answered, "I want a sparkling jewel upon my bosom. It was no pearly bauble, but a monarch's gift, and invaluable. The wealth of India can yield none to match it. In an evil hour it dropped from my resting-place into this dark river. For a moment I saw it float near the bank, and stretched out my hand to regain it, but it was beyond my reach, and it sank down till I saw it no more. It is gone—lost forever!" And in deep gloom she turned to depart.

"Nay, mourner! Grieve not, but look again into the waters!" She looked, and a ray of joy burst from her lips. "It is there!" It was floating upon the dimmed wave. Oh! shall it not be mine once more? The answer came. "Nay, but thou art deceived. What thou seest is but the semblance of what was thine. Turn thy eyes upward and rejoice!" She obeyed, and beheld a star gleaming from a bright spot of azure in the murky sky, whose rays give even the waves of that gloomy river a tinge of brightness, and whose reflection there she had mistaken for her own lost jewel.

Then came a tender and musical voice, as the beautiful appearance vanished: "Mourner, these restless billows, though fearful and dark to thee, roll up the gate of heaven. Ever faithful to their trust, they bore the jewel which was lent, not given to thee, to its rightful owner, the Monarch of Heaven; and transferred to his care, it will shine forever in his glorious radiance-plate."

The mourner departed with a countenance thoughtful, yet cheerful; her gate no longer bent upon earth, or the river of death, but with meekly and trustfully raised to heaven.

And that star, beaming into her spirit with rays of hope and gladness, was ever after

A VOICE FROM HEAVEN.

I shine in the light of God!

His image stamps my brow!

Through the shadows of death my feet have trod,

I reign in glory now!

No breaking heart is here—

No keen and thrilling pain—

No wasted cheek where the frequent tear

Hath rolled and left its stain.

I have found the joys of heaven,

I am one of the angel band,

To my head a crown of gold is given,

And a harp is in my hand

I have learned the song they sing

When Jesus hath set free,

And the glorious walls of heaven still ring

With the new-born melody.

No sin—no grief—no pain—

Safe in my happy home,

My fears all fled—my grief all slain,

My hour of triumph came!

Oh! friends of my mortal years,

The trusted and the true!

Ye are walking still through the vale of tears,

But I wait to welcome you!

Do I forget? Oh, no!

For memory's golden chain

Shall bind my heart to the hearts below,

Till they meet in joy again;

Each link is strong and bright,

And life's electric flame

Flows freely down like a river of light,

To the world from which I came.

Do you mourn when another star

Shines out from the glittering sky?

Do you weep when the raging winds of war

Or the storm of conflict die?

Then my stormy tears run down,

And your heart be sorely riven,

For another gem in the Saviour's crown,

And another soul in heaven!

On the 6th ultimo, at London, a superb edition of Shakespeare's works, purchased by the penny contribution of 10,000 Englishmen, was presented to Louis Kossuth. To the large audience gathered to witness the interesting ceremony, Kossuth made a lengthy and eloquent speech. We extract two fragments, which will be found worthy of the great Hungarian.

KOSSUTH.

"The works of Shakespeare—a valuable treasure by the artist-critic itself, a noble specimen of English typographic art—the works of Shakespeare, of that mighty genius which cast its rays of instruction, enabling sentiments, and of heart-burning delight, through triumphantly over the gloom of our material age, and the haze of that grossness which is the result of our materialism. Why, my Lord, that looks like something of a noble specimen. I dare say. Penny by penny, enabled by the noblest taste of property, had, however, a revolution of the people of England's feelings. To be sure there were 10,000 working men, who thus honor me, are not yet the people of England. My Lord, that I know, but they are from the people, born of its love, and blood from its blood, but not just and not as the people do, and can not otherwise think and feel but as the people do; the people which, in its uncorrupted spontaneous manifestations, was, is, and will always be, the purest revelation of mankind's divine origin; the people which, with its plain, natural aspirations, often points us a better direction of policy, and is a more reliable guide to the most learned philosophers, than all the contorted sophistry of twisted imagination, like as Shakespeare has drawn from the

ARTIFICIAL STONE.—Owen Williams, of England, has just taken out a patent for the manufacture of artificial stone. The following ingredients are used in preparing it, 150 lbs. pitch, 44 gals. deal oil or creosote, 15 lbs. resin, 15 lbs. sulphur, 44 lbs. finely powdered lime, 180 lbs. gypsum, 25 cubic feet of sand, bricks, stone, or other hard materials broken to pieces, and passed through a half-inch sieve. The sulphur is first melted with about thirty pounds of pitch, after which the resin is added, then the remainder of the pitch with the lime and gypsum, which are introduced by degrees, and well stirred, and the deal oil is finally added into the middle. The mixture gives also the proportions of the above material to be used as a composition for laying pavements, as a cement for uniting to each other blocks of the first-named composition, when used for building purposes, and as a coating for bridges, the roofs of buildings, etc. The artificial stone hardens in about a week, when it becomes as stubborn as granite. The composition is not only a very durable, but a cheap one, it costing less to erect buildings out of the material than from the commonest kind of brick. A roadway, glazed with this material, becomes a smooth and flooring of rock in about ten days.—*Golden Era.*

Faith is the centripetal and Reason the centrifugal force of the soul. By the single operation of the will, we should drop directly to the center, and thus become forever lost; but the unmodified power of the latter, we should be off into a region of coldness and death, and barren gloom; but, by the perfect balanced forces of the two, a clear and beautiful circle is produced.

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